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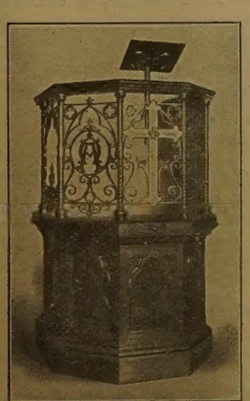

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FEBRUARY 1, 1906.

THE CALIFORNIA CONVENTION.

The Convention just closed was notable for the highly successful initiation of the movement for a kind of Diocesan Church Congress. It was notable for the profoundly significant and stirring sermon of the Bishop of Los Angeles, in which, with fine courage and convincing moderation, he dared to present to us the Church as she actually is, and not as she often thinks she is. It was notable, as always, for the telling words of the Bishop of California. No one who heard him will forget the sound sense of his remarks on the relation of the Church to healing, nor his broad vision of the relation of the Creed to life, nor his strong utterance in regard to the application of Christianity to business. On this last point no doubt of the right of the Church to speak kept him silent, nor did any "paternalism" quench the voice of the Convention when resolutions bearing on the same subject were proposed.

The Convention was notable, again, for its great Missionary meeting, for its courage in facing the effort to raise far more for missions, and for its enthusiasm. But we think it was chiefly notable for the auspicious opening of the House of Churchwomen. The House not only met and organized and considered such matters as happened to be brought before it, but it began at once to do things, and has already undertaken important work in several lines. The PACIFIC CHURCHMAN congratulates the women of the Diocese, and congratulates again the Bishop.

TO THE PARISHES AND MISSIONS.

We begin with a remark very old, but well worth repeating. It is that it is a fortunate sign for a parish (as for the Church) if it is always short of money. The growing boy needs new clothes far too often for the parental purse, but the parent does not grudge the effort to make ends meet, for he rejoices in the growth. The empty parish purse shows that the parish is striving to do its work well and to grow in power and usefulness. We must, then, never look complacently upon a condition of opulence. We need never expect, if our parishes are doing their work well, to be rid of the anxiety about coming to the end of the year with a small balance on hand.

But, on the other hand, we must recognize that parishes, like individuals, greatly differ in their ability to meet their obligations. Some parishes are in a constant struggle merely to maintain services; some are burdened with heavy debts; some are carrying on large mission work within their own borders; while with others the real anxiety about finances is due to the vast amount which is given for extra-parochial purposes. It must be frankly recognized that the difficulties facing the last kind of parish are very much less than those facing the first kind. It is the first kind, and those situated in more or less the same position, that we have in mind in what follows.

The Diocese of California at the recent Convention has, with a fine faith, resolved upon marked advances in its work. This means heavier obligations in assessments and apportionments upon the parishes and missions, and there is no doubt that many have taken the step gladly, but with trepidation lest they be unable to reach the goal which their faith has set.

Now, there are some things which, if clearly understood, will perhaps help in meeting the new conditions. We must remember, in the first place, that all our extra-parochial obligations, even if they included far larger amounts for missions than we are now asked to give, are actually small when compared with the number of communicants, or of people who could give if they could be reached. We do not mean to fall into that unhappy delusion which has wrecked so many bright schemes for raising money — the delusion that the amount desired means only a quarter or a half-dollar a communicant; therefore, if every communicant will give that sum, the total will be raised in a moment. That "if" never is and never can be realized. We are under no such delusion; but, nevertheless, the fact which we have mentioned is of value. Its message is: Spread your effort; reach the many instead of the few. If we have raised our full apportionment during the past year, and now it is increased, let us try to meet the increase by getting more people to give.

In the second place, it is well to remember that all our outside obligations are as much ours as those which are more strictly parochial. In missionary giving, for example, we shall never find it easier to give by ceasing to give in order to wait until we are better off. We are parishes of the Church, not individual congregations, and to fulfill our duty as such we must, after getting the right perspective and proportion, try to bear some share in all the larger work. For the same reason, it will be well for us to take such a matter as our assessment as part of our monthly budget. Large amounts may often be paid easily if paid in small installments, as every advertising page in the land proves.

Finally, it is worth while to remember, right in the midst of the business part of our problem, what the real business of the Church is—what a great mission we in California have, what an immense opportunity. As we think on these things, the fine courage and high faith with which we have stepped forward into this new Diocesan year will grow with the months, and in another year we shall meet again with joy at our great progress.

THE BISHOP TUTTLE MEMORIAL.

Although the resolution passed with very little comment, it was with singular interest that the Convention of California sent the offering at the Missionary Service of January 23d to Bishop Funsten as a contribution towards the building which he proposes to erect in Boise as a memorial to the great work of Bishop Tuttle in Idaho. Three factors combined to arouse interest in the project: Bishop Tuttle is Presiding Bishop; he is forever associated with the pioneer missionary work of the Eastern part of this Seventh Missionary District; and he is still living. Either of the first two reasons would be sufficient to make the work of raising this memorial one gladly undertaken. But it is the last which gives a peculiar flavor to the whole plan. In this Church House, center of the Church work of the District, Bishop Tuttle is to see during his lifetime, we trust, the constant memorial of the noble work of his earlier days. It was sufficient for him that the work was done. He asked no other reward, but he would not be human if such recognition or appreciation

did not gladden and sweeten the very different labors of these, his later years.

We think that many friends of the Bishop will be glad to add to the offering which California as a Diocese has sent. We most earnestly hope they will.

SEVENTH MISSIONARY DISTRICT

LOS ANGELES LETTER.

The opening of new missions continues to be the order of the day in the city. Christ Church is about to found a mission with weekly services and Sunday-school on Pico Heights and also to build a rather elaborate club house in the West Lake district in the auditorium of which mission services are to be held on Sundays. The Parish of St. Athanasius has opened a Sunday-school at Echo Park in the northwestern part of the city and is planning to open another in Dayton Heights, where there are already more than thirty of our Church families. St. Luke's is securing a lot in the southern district for a new work, and the Church of the Neighborhood is opening a branch in a rented store building about six blocks from the central work. Thus the tenth anniversary of the founding of the Diocese and of the Episcopate of Bishop Johnson promises to be notable, as he wishes it to be, for the expansion of the Church's work in many directions.

On Thursday evening, January 11th, a very pleasant reception was given in Epiphany Parish to the Rev. W. H. Doggett and Mrs. Doggett in commemoration of the completion of the second year of Mr. Doggett's rectorate. The work in Epiphany Parish is peculiarly difficult owing to the changeableness of the population, many of the men being in the employ of the railroads; yet under the energetic and able administration of the rector the Church is making an increasing impression upon the community.

One of the most interesting branches of Church work in the Diocese is the mission to deaf mutes conducted by Mr. Thomas Widd in St. Paul's Parish House. Mr. Widd and his wife are both mutes and he is a licensed lay-reader of the Church. The services for the mutes is conducted in sign language and a congregation of from 30 to 50 is regularly present. Mr. Widd also has the pastoral care of this unique flock and devotes his week days to visiting the sick and otherwise needy. On Tuesday, December 12th, the Mission to the Deaf held its 16th annual meeting in the Parish House when more than sixty were present. Mr. Widd gave an address which was also read orally for the benefit of visitors, a historical review of work done for the mutes from the earliest discoverable work until now. It is pleasant to think that through the faithful services of Mr. Widd the ministering love of Christ is making "the deaf to hear."

Reports from the missions in and around the city indicate a healthy activity. All Saints', Highland Park, has separated from the Church of the Angels, Garvanza, necessitating the increase of the monthly pledges from $20 to $40 per month. This promising mission has the distinction of having its three officers, as well as two others of its membership, licensed lay-readers. The work at Anaheim under the Rev. Wm. S. Dearing is progressing satisfactorily, as well as that at Orange under the Rev. Dr. Benj. K. Hall. The Mission of the Ascension, Boyle Heights, Los Angeles, hopes to become a parish by Easter, and is planning to build a parish house and a rectory, and also to open a branch mission on Euclid Heights.

One of the most vigorous of the outlying missions is that of St. John's, Needles. Here, on the desert, 200 miles from the nearest Episcopal Church a congregation of sixty gathers for the monthly celebration of Holy Communion, and a Sunday-school of forty meets every Sunday morning. Within a year a new and tasteful church building has been built, a beautiful solid silver Communion service has been presented by the Woman's Guild, and a memorial window for the chancel has been given by the children. Much of the success of this mission is due to the untiring efforts of Mrs. Denair who, though an invalid, exhibits an energy in Church work which might well put to shame many a robust person. A Sunday spent in this interesting town with its vigorous little church, its picturesque setting of desert landscape, atmosphere and sky, red-blanketed Indians and adobe huts (not to mention the more ordinary features of attractive houses and pleasant streets, which can be seen anywhere) made the writer somewhat envious of the General Missionary who has on his itinerary a monthly visit to the Needles.

T. C. M.

NEWS FROM THE PHILIPPINES.

The Rev. Percy Gore Graham, formerly a deacon of this District has been transferred to the English Church, as the British and Foreign Bible Society, of which he was formerly the Manila agent, has appointed him superintendent of all their work in Malaysia with headquarters in Singapore. Mr. Graham and his family left Manila November 28 for Singapore, where they have already taken up their residence. Mr. Barta, formerly a sub-agent of the same society, and for some time a lay-reader of this District, has been appointed by the Bishop as a lay-worker among the Filipinos. He is at present in England and is expected here some time in January.

Miss Margaret P. Waterman is expected to arrive in Manila on Christmas Day. The same day Mr. D. Leroy Topping, a member of the vestry of the Cathedral Parish, leaves us for the States, as his physician's orders are imperative. Both he and Mr. Graham will be much missed by all who share in the work of the Church in Manila.

Mr. Yin Soat Long has been employed by the Bishop as a teacher in the night-school established by Mr. Studley for Amoy Chinese, October 1st, and will be paid with funds which we hope to secure from fees from the pupils, with some help from the Chinese congregation if necessary. Mr. Yin is the son of a Presbyterian Elder in one of the Amoy Churches, a graduate of one of the best Anglo-Chinese schools in China, and a former teacher in two Anglo-Chinese schools, first in Amoy and afterwards in Manila. For the past year he has been in business in Manila and his former business connection should be a great help to us in securing pupils for our school. He was one of a class of six who were presented by Mr. Studley to receive the Rite of Confirmation on Sunday, November 26, having been a member of our Chinese congregation ever since we began work among that people, now over two years.

Mr. Studley will open a day-school for Chinese on January 2, and Mr. Yin will also assist in that work. Up to the present time the night-school has been absolutely free, but from the beginning of the new year a small fee will be charged all pupils in both day and night schools.

Bishop Brent has purchased a house on Calle Nozalida, Ermita, for the Episcopal residence, and will move into it on January 1st. His chaplain, the Rev. Mr. Drury, and his private secretary, Mr. Jesse Knight, will continue to reside with him. Mr. Studley will also make his home there from January 15 to June 15, as Dr. Johnson has ordered Mrs. Studley away for a change. She will probably go to Amoy, China, or possibly to Shanghai, returning about June 15. Meanwhile Mrs. C. Radcliffe Johnson will serve as organist of St. Stephen's Mission for Amoy Chinese in Mrs. Studley's place.

The Bishop has also purchased the lot adjoining our present Settlement House and Dispensary, Trozo, Manila, for a site for a hospital and chapel for Filipino work. The old St. Stephen's Church building will be moved to the new site immediately and the building of the hospital will be begun just as soon as the plans are completed and the contract can be let.

Our annual convocation will be held in the Pro-Cathedral January 17, 18 and 19; the Rev. Walter C. Clapp, of our Bontoc Mission, will preach the Convocation sermon.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

A correspondent in Oregon sends two questions for resolution by the editor, but as he omits to sign his name to his communication the rules of this department preclude compliance with his request.

DIOCESE OF CALIFORNIA

FIFTY-SIXTH ANNUAL CONVENTION

The week of the Fifty-sixth Annual Convention of the Diocese of California will be long remembered. There were certain new features and certain features of special interest. Taking them in their chronological order, let us say first that a separate account of the proceedings of the House of Churchwomen, the new feature, appears in another place.

Of the special features we would mention the Church Club dinner on Monday night; the remarkably able sermon by Bishop Johnson on Tuesday morning, which is to be printed separately; the wonderful missionary meeting of Tuesday evening; the missionary meeting of Wednesday, with the added presence of the House of Churchwomen; the dinner on Wednesday evening of the Seminar, followed by the Bishop's reception; the addition to the salary of the Bishop, and the session of the Women's Auxiliary on Friday.

Taking these features more in detail, note first the Missionary Conference on Monday. Dean Hodges, of Massachusetts, spoke with his usual energy and interest upon the necessity of the church reaching out beyond the four walls of the church building and getting at the people through such means and methods as the people themselves will appreciate.

The Rev. Ernest Bradley followed in a short and interesting address, and then Mr. George W. Dickie, of San Mateo, gave an address on the relation of the church to the workingmen, which will appear in our next issue.

This was followed by an address by Mr. Walter Macarthur, the editor of the "Seamen's Journal" and member of the Sailors' Union.

The whole conference marks a feature of new and special interest and shows it well within the range of possibility that the Church shall show active and intelligent interest in these vital questions.

The dinner on Monday evening under the auspices of the Church Club was notable for its unusually large attendance. Nearly one hundred men were present, and the speeches made after the dinner were full of interest, full of enthusiasm and of good cheer and hope. The speakers were the Bishop of the Diocese, the Bishop of Los Angeles, Dean Hodges, Mr. A. N. Drown, and Mr. George W. Dickie.

On Tuesday morning the Convention opened at the usual time in Grace Church. The Bishop celebrated the Holy Communion; the Bishop of Los Angeles preached the sermon, which, as said above, will be printed separately. There were forty-eight clergymen in the procession and a very large congregation in the pews. It was a solemn, impressive service, fitly opening the serious business of the week.

After this service the Convention proceeded to organization and the Rev. M. D. Wilson was elected Secretary for the eleventh consecutive year, and he appointed as Assistant Secretaries Mr. George H. Hooke and the Rev. Clifton Macon.

The Bishop appointed the following regular committees:

On Credentials—The Rev. Mardon D. Wilson (Secretary ex-officio), Mr. George H. Hooke, and Mr. W. E. F. Deal.

On Incorporation and Admission of Parishes and Missions—The Rev. J. W. Gresham, Mr. C. H. Hubbs, and Mr. J. P. Pryor.

On Finance—Mr. L. M. Ringwalt, Dr. H. C. Davis, Mr. C. D. Haven, Mr. Brace Hayden, and Mr. W. A. M. Van Bokkelen.

On Auditing—Mr. Francis Avery, Mr. F. H. Eichbaum, and Mr. A. C. Kains.

On Canons—The Rev. F. W. Clampett, D. D., the Rev. D. O. Kelley, the Rev. E. L. Parsons, Mr. A. N. Drown, Mr. Vincent Neale, and Mr. W. A. M. Van Bokkelen.

On Christian Education—The Rev. J. O. Lincoln, the Rev. W. A. Brewer, the Rev. Charles Hitchcock, Dr. W. A. Merrill, and Dr. H. R. Fairclough.

On Church Charities—The Rev. B. M. Weeden, the Rev. N. B. W. Gallwey, Mr. E. D. Beylard, Mr. A. F. Price, and Mr. W. E. F. Deal.

On the State of the Church—The Rev. D. C. Gardner, the Rev. J. W. Gresham, and Mr. H. C. Wyckoff.

On Unfinished Business—The Rev. E. F. Gee, Mr. Charles R. Jones, and Mr. Charles Henderson.

Archdeacon Emery's recent decision to remain in the Diocese was made the subject of two or three resolutions of special appreciation, one of which was in the shape of an addition to his salary of $200 a year; another was a resolution of appreciation by the Convention itself, and the third a special resolution of appreciation by the Women's Auxiliary on Friday. This fitly expressed the pleasure of all that Mr. Emery had decided to remain among us.

It might be noted here that the attendance of clergy at this Convention was notable for the fact that every clergyman entitled to a seat in the Convention who was within the borders of the Diocese, and not prevented by sickness, was present, with only one exception.

The Convention made some effort to use voting machines, but found it impracticable, and the voting machines were returned to Mr. Jordan, the agent of the company here, with the earnest thanks of the Convention for the opportunity to test them.

Of the proposed amendments to the Canons of the Diocese, those relating to the matter of elections and one supplying an evident omission in Section 345 were the only ones adopted.

The Committee on Church Conference made report through the Rev. D. C. Gardner, and on his motion the committee was discharged, the Conference itself having effected a permanent organization independent of the Convention.

The report of the Treasurer of the Diocese drew special attention to the Randolph Memorial Fund, a fund given in 1898, amounting then to $5,000, from which certain gifts were made, reducing the sum to about $4,300, which sum has been used to make loans to various parishes and missions for the erection of new churches and parish houses, and which fund has now resulted in securing property amounting to about $30,000, and at the same time, by the repayment of loans and the payment of interest on those loans, now amounts to the original $5,000.

The Treasurer also drew attention to the slow growth of the fund for the relief of widows and orphans of clergy and of disabled clergy.

The report of the Corporation of the Diocese made mention of accessions of property in Point Richmond, Corte Madera, Arroyo Grande, Hollister, San Miguel, Livermore, and Capitola.

The Missionary meeting of Tuesday evening filled Trinity Church to the doors. The musical part of the service was rendered by an association of six choirs, comprising about one hundred and ten voices, in and around San Francisco. These choirs were St. Luke's, the Church of the Advent, St. John's, and the Cathedral Mission, San Francisco; St. John's, Oakland, and Christ Church, Alameda. They were under the able direction of Mr. Wallace A. Sabin, organist of St. Luke's, San Francisco.

The addresses were by Mr. Joseph C. Astredo, the Superintendent of the Boys' Home in San Francisco; the Rev. N. B. W. Gallwey, and Dean Hodges, of Massachusetts. They were full of interest and enthusiasm. It was altogether a most notable and inspiring service. The offering taken at that service, amounting to about $90, was designated for the use of the Bishop of Boise to help in the erection of the Memorial Building to the Presiding Bishop of the Church. This matter was referred the next day to a committee of the Convention, with the hope that considerable additions would be made to this sum before it was remitted to Bishop Funsten.

On Wednesday Morning Prayer was said at 9 o'clock by the Bishop, assisted by the Rev. J. O. Lincoln. After the roll-call and the minutes, the Bishop called the Rev. Dr. Bakewell to the chair, in order that he might attend the session of the House of Churchwomen.

On motion of the Rev. Hobart Chetwood it was resolved that the sympathy of the Convention is hereby expressed for the four clerical members of this Convention kept away

by illness, to wit, the Rev. J. B. Wakefield, D. D., the Rev. J. G. Gasmann, the Rev. David Evans, and the Rev. W. E. Hayes.

On motion of Chaplain McAlister, of the United States Navy, it was resolved that the Convention express its sympathy to the family of the late Chaplain J. S. Wallace, United States Navy, who during the last years of his life had been so well known in this Diocese.

On motion of the Rev. Ernest Bradley it was resolved that the usual courtesies be extended to the visiting clergy and candidates for Holy Orders, and that they be allowed seats in the House. In response to this request there were present during the Convention: The Rt. Rev. the Bishop of Los Angeles; the Rev. George Hodges, Dean of Cambridge Divinity School, Massachusetts; the Rev. Isaac Dawson, of the jurisdiction of Sacramento, and several others.

Resolutions of thanks during the Convention were presented to the Vested Choir Association; to the choir of Grace Church; to the rector, wardens, vestry, and ladies of Grace Church; to Bishop Johnson, for his sermon; to Mr. George W. Hooper, of the Occidental Hotel; to the representatives of the press, and to the officers of the Convention.

On report of the proper committee, the Church of Our Saviour, Mill Valley, and All Saints' Church, San Francisco, were duly admitted into union with the Convention.

On motion of the Rev. E. L. Parsons it was

Resolved, That in view of the revelations made during the past year of the methods common in the most influential business circles of the nation, and the deplorable failure of Christian men to carry Christian principles into business life, the Convention of the Diocese of California hereby expresses its profound conviction that there is no more pressing obligation upon the Christian layman than the application of Christianity to business. Success does not and cannot warrant the violation of Christian principles, whether of justice, mercy, or honesty. The obligation to be honest and merciful in business is as weighty as that to be honest and merciful in more personal relations.

Resolved, That a copy of this resolution be sent to every clergyman in charge of a parish or mission in this Diocese, with the request that the same be read to his congregation on some occasion of public worship.

The report of the "Pacific Churchman" was presented and read, showing progress and development, and the appreciation of the Convention was expressed by resolution.

On motion of the Rev. Dr. Powell it was

Resolved, That the clergy who are in charge of the parishes or missions of the Diocese be requested to preach to their people on the third Sunday in Advent on the subject of the increase of the Ministry, and that on this or some other Sunday they be instructed to inform their congregations as to the work of the Church Divinity School, and to give their people an opportunity to contribute to the support or endowment of the school.

Resolved, That the Secretary be instructed to call the attention of the clergy to this resolution, either by mail or through the official organ of the Diocese, some time during the month immediately preceding the third Sunday in Advent.

On motion of Mr. A. N. Drown it was

Resolved, That the Secretary of this Convention be requested to proceed to the House of Churchwomen and to invite the members of that House to meet with this Convention in the Missionary Meeting to be held at 11 o'clock a. m. to-day, and to request the officers of that House to sit during that meeting with the officers of this Convention upon the platform.

In obedience to this resolution, the Secretary proceeded to the House of Churchwomen and delivered the invitation.

At the proper moment the Bishop appointed a committee, consisting of the Rev. Dr. Clampett, Mr. A. N. Drown, and Mr. R. E. Wilhoit, to conduct the ladies of the House of Churchwomen to the session of the Convention. The Bishop received the ladies, and fitting response was made by the officers of the House.

The Missionary Meeting at 11 o'clock on Wednesday nearly filled the church, when the reports were made by the Board of Missions, by the Archdeacon, and by the Deans of the three convocations. Addresses were then made by the Rev. J. Nicholas, of Raymond, the Rev. W. E. Couper, and the Rev. S. H. Wingfield-Digby. Following Mr. Digby's address the following resolution was adopted:

Resolved, That this Convention of the Diocese of California, recognizing the work of the Seamen's Institute in this port of San Francisco during the last thirteen years, strongly recommends the adoption of some plan for bringing the needs of the Institute before church people, and would suggest that one Sunday in the year be set apart by the clergy and churchwardens of each parish, when the cause of the work of the missions to seamen could be definitely pleaded by the chaplains.

A resolution presented by the Rev. Mr. Gallwey was adopted, as follows:

Resolved, That the amount of the apportionment for Church Extension for next year be $12,000.

Mr. Fairfax Wheelan addressed the Convention on the matter of the Associated Charities of San Francisco. After some discussion the Convention resumed its ordinary session, and the proposed Article XXIV of the Constitution, in regard to trust funds, was duly and finally adopted..

The Committee on the Episcopal Residence reported that they had up to this date collected or secured in pledges the sum of $33,895; that they had expended for the lote $14,155, leaving a balance on hand of $19,740 to meet the contract price of the erection of the house, of $29,000, leaving no provision for any extra expense or for the furnishing of the house. We are glad to say, however, that the furnishing of the house has been taken up by the House of Churchwomen.

The Sunday-School Commission report was read by the chairman, showing as its most notable feature the remarkable success of the lectures delivered by Professor R. G. Moulton, of the University of Chicago. The Commission recommended the employment of a field secretary, and this recommendation was entirely approved by the Convention.

The elections resulted in the re-election of the Standing Committee, and of the Corporation of the Diocese, the only change therein being the substitution of Mr. D. H. Kane for Wr. W. E. F. Deal, who withdrew. For the delegates to the Missionary Conference there were elected the Rev. N. B. W. Gallwey, the Rev. M. D. Wilson, the Rev. Clifton Macon, Mr. E. D. Beylard, Mr. William Mintzer, and Mr. George E. Butler.

In the Board of Missions the Rev. Clifton Macon, the Rev. Ernest Bradley, the Rev. David Evans, Mr. George E. Butler, Mr. Francis Avery, Mr. George H. Kellogg, and Mr. Robert Bruce were duly elected.

The Bishop read his Annual Address, from which extracts will appear in our next issue, but from which we take the following summary of statistics:

"As noted in the preceding journal, 968 have been confirmed, including one confirmed at my request by the Bishop of Pennsylvania, on eighty-six occasions. I have baptized three adults and eight infants; celebrated the Holy Communion fifty-two times; ordained three deacons and six priests; married twelve; offic,ated at eleven burials; delivered 100 sermons and 152 addresses; visited ninety-three points, and officiated in all 256 times."

The report of the State of the Church made a showing of conservative and steady growth.

The Registrar of the Diocese reported the binding of a large number of volumes of the "Pacific Churchman," which are now in the office of the Diocesan House. The matter of better protection of records and archives of the Diocese was referred to the Committee on Enlargement of the Diocesan House.

In regard to the matter of the report of the Committee on Christian Education, the Convention referred the matter of the use of the Bible in public schools to a special committee, consisting of Mr. A. N. Drown, Mr. B. McKinne, and Mr. W. E. F. Deal, and thoroughly adopted the recommendation that the Church should send a message to each family among us and should "compel each family to face the responsibility of Christianizing the body, mind, affections, imagination, and soul of man. Nothing less can be considered if we expect light on the questions that actually confront us."

The committee appointed by the last Convention concerning the matter of uniform marriage legislation made report and requested that it be continued, so as to be able to join hands with the Lutheran and other bodies in regard to the passing of a desired amendment by the next Legislature.

It is with considerable satisfaction that we notice the adoption of this resolution: That the salary of the Bishop of

the Diocese of California be and the same is hereby fixed at the sum of $6,000, being an increase of $1,000 per annum.

The matter of a plan for parish endowments was laid over, owing to the sad circumstances in the family of Mr. Sidney M. van Wyck, chairman of the committee, which compelled his absence.

The only interchange of communications between the Convention and the House of Churchwomen, in addition to that noted above, was the resolution sent up from the House of Churchwomen to the Convention, as follows:

Resolved, That a resolution of thanks be extended to Bishop Nichols for organizing this House of Churchwomen, and to the clergy and laity in Convention for the courtesies extended to the officers and women of this body.

No account of this Convention week would be complete without slight reference, at least, to the meeting in the interests of the Daughters of the King and the Brotherhood of St. Andrew on Thursday evening. Coming as it did, at the end of three very busy days for both men and women, it was of special gratification to find so large an attendance, the Sunday-school room of Grace Church being almost overcrowded, and the addresses delivered striking a very high note of spiritual development. The speakers were Mrs. Grant Boyd, Mrs. Mardon D. Wilson, and Mrs. D. O. Kelley, for the Daughters of the King, Dr. Geo. S. Baker, and Mr. H. R. Braden for the Brotherhood of St. Andrew.

The reception to the Bishop given under the auspices of the Church Club on Wednesday evening at the Palace Hotel was one of the most successful held in a long series of years. Nearly 1,000 persons must have been present in the course of the evening, and every one seemed full of enthusiasm and good cheer and hopefulness for the progress of the Diocese. Assisting Bishop and Mrs. Nichols in receiving were the Rt. Rev. J. H. Johnson, D. D., Mrs. John A. Emery, Mrs. W. M. Reilly, Mrs. Mardon D. Wilson, Mrs. H. B. Collier, Mrs. D. O. Kelley, Mrs. James Newlands, Mrs. A. M. Lawver, and Mrs. T. P. Woodward.

But the last thing we mention—and perhaps in some ways the most notable feature of the Convention, from a peculiarly religious point of view—was the annual dinner of the Seminar on Wednesday evening immediately preceding the reception.

It may be noted incidentally that the Seminar resolved at its meeting before this dinner that no wine should be served. This, however, is a merely secondary incident. The marked feature of the dinner was the series of addresses with which it closed. It is not necessary to mention names, but the general topic of the addresses was the greatest need of the Diocese. One clergyman, a graduate of the Divinity School at San Mateo, declared most earnestly that, in his judgment, the greatest need of the Church in this Diocese was that the Church should recognize her mission, her world-wide mission, her both intensive and extensive mission.

The next address, by a most earnest clergyman, who was not brought up in California, pointed out as the most positive need of the Diocese that the clergy should be men of vision, men of interior spirituality, men of broad and deep thought, men whose outlook was as wide as the world and as broad as the mission of the Church.

The third speaker, another graduate of the San Mateo Divinity School, urged as his conception of the greatest need of the Diocese, that the clergy should actually get into personal touch with their people, using whatsoever legitimate means might be at their hand; making, if need be and if opportunity offered, full use of that provision of the Book of Common Prayer which authorizes persons in distress to come to the minister and open their grief.

The fourth speaker, of our California clergy, one who was, as he expressed it, almost born in this State, whose life has been tirely spent in California, declared as his conception of the greatest need of the Diocese, the need of simple, personal, devotional life; that the clergy should learn how to develop in themselves the sense of the constant presence of God; that they should learn to live in the presence of God, so that they might learn to lead their people up to the presence of God.

The addresses of the evening were closed by a most interesting and able address by the Dean of Cambridge Divinity School.

This meeting, while not at the end of the week, marked, in the judgment of the writer, its very highest point of spiritual achievement, and a particularly notable one, from the fact that the speakers therein were California men. It was a notably high mark of a most intensely interesting and memorable week.

THE CALENDAR.

February 1-15, 1906.

Feb. 2. The Presentation of Christ in the Temple[1].....Color white
Feb. 4. Fifth Sunday after the Epiphany[2].....Color green
Feb. 11. Septuagesima Sunday[3].....Color purple

[1] It is unfortunate that the popular name for this day, borrowed from the sub-title in the Prayer Book, should practically obscure its chief significance. It is one of those survivals from the conceptions of the monastic period which still confronts the student of theology even in the English-speaking world. It is noteworthy, however, that the single Evangelist who records the occurrences only speaks of the fulfillment of the days of purifying incidentally. What he has set out to tell is the story of the Presentation in the Temple of the Child that has been born. In both the Edwardian books the festival is described solely as "The Purification of Saint Mary the Virgin," and it was not until 1662 that the title of the day was brought into harmony with the Gospel record by the insertion of the present words. The Collect follows that of 1549, with the exception that it omits a superfluous "grant" after the address and substitutes "hearts" for "minds" in the petition, the word "clear" becoming "clean"; it also inserts "the same Thy Son" before "Jesus Christ our Lord." In the Edwardian books the Epistle was the same as that appointed for the preceding Sunday, but the Sarum Missal had simply the first three verses of the Epistle which we read to-day. In the Sarum book the Gospel ended very appropriately with verse 32: "A light to lighten the Gentiles and the glory of Thy people Israel." The Edwardian Gospel stopped short in the middle of verse 28 with the words: "And He came by inspiration into the Temple"—an unfortunate ending and one which it is difficult to excuse in view of the beautiful close of the Sarum Use, which the revisers had before them.

[2] The Collect for this Sunday follows that of 1549, except that the initial "O" was prefixed in 1662 and the word "Jesus" in the closing clause. Both Epistle and Gospel are those of the Sarum book. It is greatly to be regretted that the exigencies of the Calendar so frequently require the omission of the reading of Bishop Cosin's Collect for the sixth Sunday after the Epiphany, which was added in 1662 and is one of the most beautiful as well as one of the most successful in the Prayer Book.

[3] This Collect differs from the Edwardian translation by the insertion of the words, "with Thee and the Holy Ghost, ever one God," in the closing clause. The Epistle in the Sarum book included the first three verses of chapter X, but the Gospel was the same as ours. The use of the purple hangings indicate to the people that we are now beginning to approach the period of the Lenten fast.

CHRISTMAS AT PIOCHE, NEVADA.

Pioche, Nevada, January 20, 1906.

To the Editor the Pacific Churchman:

Dear Sir: It may interest the readers of the Pacific Churchman to hear of a Christmas tree festival given in Pioche, Nevada, by Mr. F. W. Dickle, a faithful churchman and genial proprietor of the Hotel Cecil, under the auspices of the Episcopal Sunday-school.

There were in attendance about 150 children, and every one received a number of prizes, and it was pleasing to see how they enjoyed themselves. It was a grand success, thanks to the liberal contributions from the Woman's Auxiliary and other good Church members both in California and the East.

The services are now held in the court-house, in the absence of a Church. But Mr. Dickle is in hopes of having one established in the near future, and is putting forth his best efforts in that direction. We anticipate a visit from our Right Rev. Bishop Spalding very soon, and Mr. Dickle has quite a number of children in preparation for Baptism and hopes to have a number prepared for Confirmation. When the Bishop made his first visit to our city, last June, he was given a grand reception at the Hotel Cecil by the genial proprietor, Mr. Dickle and other prominent citizens, including the Hon. District-Judge Brown, who is a particular friend of the Bishop, and the Bishop was very much pleased with his visit.

This camp was some years in a very flourishing condition, but in recent years has met with many drawbacks, but now is once more undergoing a change in an upward direction and has every hope of being once more itself again.

SUBSCRIBER.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

January 10.—At St. Saviour's House professed Sister Harriet Claire and made an address; confirmed two children and made an address.—P. M., made an address to the St. Luke's San Francisco Branch of the Woman's Auxiliary.—Evening, met with the Vestry of St. Luke's, San Francisco.

11.—P. M., meeting of Board of Directors of Seamen's Institute.

12.—Received from the Bishop of Colorado acceptance of letter dimissory of the Rev. Edwin Johnson.

14, II Sunday after Epiphany.—A. M., in Trinity Church, Madera, catechized Sunday-school; blessed sanctuary ornaments; celebrated the Holy Communion, and confirmed eleven, with sermon and address.—Evening, in St. Luke's, Merced, preached.

16.—P. M., in Chapel of Church Divinity School, matriculated new students and made an address.—Evening, at St. Matthew's School, lighted fire on the hearth, bestowed rewards, and addressed the boys.

17.—P. M., meeting of Board of Missions.

18.—P. M., Directors of Seamen's Institute; Directors and Lady Officers of Old Ladies' Home.

19.—Gave canonical consent to the consecration of the Rev. Edward Melville Parker as Bishop-Coadjutor of New Hampshire, and of the Rev. Charles David Williams as Bishop of Michigan; received letter dimissory of the Rev. Guy L. Wallis from the Diocese of Ohio.—Evening, at reception to Rev. Cecil Marrack by parishioners of St. Stephen's, San Francisco.

22.—P. M., at Primary Diocesan Conference of the Diocese made an address explanatory of its origin and aims.—Evening, addressed Church Club; gave canonical consent to the consecration of the Rev. John Newton McCormick, D.D., as Bishop-Coadjutor of Western Michigan.

WILLIAM F. NICHOLS.

The most notable sermon of Bishop Morelaud at the Woman's Auxiliary service on Friday, January 26th, will appear in our next issue.

The masterly sermon of Bishop Johnson at the opening of Convention on Tuesday, January 23d, will be printed in pamphlet form.

We hope to print in our next issue extracts from the annual address of the Bishop of California, as well as the paper read by Mr. George W. Dickie at the Conference on Monday, January 22d.

We also hope to print in our next issue such corrections and completions of the list of members of the House of Churchwomen as shall enable us to refer back to the files of the "Pacific Churchman" for a correct and complete list of the first House of Churchwomen.

WARNING.

The clergy and laity of the Diocese are warned against an ex-convict named Saville or Bayard, who is traveling around the country with a plausible story of his life and efforts to reform and secure work. He is a fraud; he has worked several of the clergy.

DIVINITY SCHOOL ALUMNI SERVICE.

The Alumni Association of the Church Divinity School of the Pacific at its last annual meeting appointed a committee consisting of the Rev. Messrs. Bradley, Turner, and Weigle, whose function should be to arrange a series of services in San Francisco churches for the special purpose of arousing interest in the Divinity School and its work.

The first of these services was held in Grace Church on Sunday evening, January 21st, when addresses were made by the Rev. D. C. Garden and the Rev. Ernest Bradley, the topics being the "Divinity School" and "An Appeal for the Ministry." They report very encouraging attendance, and we hope that further meetings will be held with the desired result of increasing the number of candidates for the ministry and of stimulating and sustaining interest in the Divinity School.

The Rev. Edward Melville Parker, M. A. Oxon, Rector of St. Paul's School, Concord, N. H., has signified his acceptance of the office of Bishop-Coadjutor of the Diocese of New Hampshire, and a majority of the Bishops and Standing Committees have signified their approval of said election. Steps will soon be taken for his consecration.

Mr. James Palache, one of the most valued laymen of California, entered into the Rest of Paradise Friday, January 26, 1906.

DEED—SCOPE—NEED.

Fifty two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.

Seventy one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. **This is worth thinking over.**

Over 450 beneficiaries are on the lists of the General Fund.

Over $600,000 have been distributed in all dioceses by the General Fund during the last thirty years.

If limitations as to locality or sex or fees or retiring age had prevailed the General Fund might have laid away a million dollars; but at **the price of distress and bitterness and humiliation to thousands who have been helped.**

"GIVE US THIS DAY OUR DAILY BREAD."

Undesignated offerings relieve present need:—"designations" go to the "Permanent Fund," or "Automatic Pension at 64," and the like.

For forty years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to $500.

Retiring pension by other than Diocesan and the General Fund is trivial.

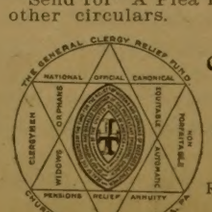
PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable greater friction and consumes too much fuel.

The General Fund supplements and overlaps help in all dioceses.

There are beneficiaries in every diocese shut out from the help of local funds by requirements as to years in diocese, seats in Convention, and continuous contributions. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested you must contribute to the General Fund. **This is to remind all who read of the worthy object and the great need.**

Send for "A Plea for a Square Deal," and other circulars.



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Diocesan Meeting.—Monday, February 5th, 2:30 p. m., in Parish House, St. Stephen's Church, San Francisco.

1:45 p. m.—Officers' meeting.

Alameda County Quarterly Meeting.—Thursday, February 8th, 2 p. m., Guild Hall, Trinity Church, Oakland.—The Bishop of Sacramento and Miss Elizabeth S. Wade will make addresses.

All interested in Missions and the general work of the Church are cordially invited to both meetings.

The Semi-Annual Meeting.—Auxiliary Day in Convention week, Friday, January 26th, began with a largely attended officers' meeting at 10 o'clock in Diocesan House. Nineteen parish branches were represented. Among other matters discussed special Lent classes for study and work were recommended to smaller parishes and missions desiring to form branches, and the Church Missions Publishing Company's Picture Series of Missionary Leaflets commended for use.

It was resolved to advise all branches to subscribe as a branch for the "Spirit of Missions," and to keep the magazine on file and on hand for reference at meetings; also a good church almanac.

At 11 o'clock in Grace Church the Auxiliary gathered for corporate communion; a large congregation. The Bishop celebrated, assisted by the Rev. Isaac Dawson, of St. Paul's, Benicia, as gospeller and the Rev. F. G. Williams, of St. Stephen's, Gilroy, as epistoler. The Auxiliary choir of St. Luke's, augmented by ladies of Trinity's vested choir, led the musical part of the service.

This body of worshipful singers, all communicants, made large contribution to the dignity and reverence of the service.

The sermon by the Bishop of Sacramento was a trumpet call to rise to the opportunities that lie before the womanhood of the Church in this day.

At the close of the service the congregation were guests of the branch in Grace Church at a light luncheon in the Sunday-school room, where it was expected to hold the afternoon meeting; but the morning gathering overflowed the space, and it was necessary to sit in the church, which was largely filled.

The meeting opened with short prayer and hymns. The roll-call showed twenty-eight branches in attendance.

Mrs. H. C. Campbell moved a resolution of satisfaction in Dr. Lloyd's decision to stay by the Church Missionary Board, which was passed enthusiastically.

Archdeacon Emery was then called to the platform, and, the congregation rising, the Secretary voiced for the California branch its appreciation of his long services to the Diocese, reviewed his close association with the branch, and expressed the satisfaction felt that he had declined the tempting offer of a larger work.

Mr. Emery responded in terms that left no doubt in the minds of his hearers that he had been guided aright in his decision.

The Bishop gave the Auxiliary his always affectionate and encouraging council.

The Bishop of Sacramento's plea for his work followed.

Miss Wade, "our Miss Wade," was introduced by the Bishop in a way to express feelings which in the sacred edifice had no ordinary outlet, and again her sincere and graphic oratory persuaded and compelled in the interest of the united offering and apportionment.

Deaconess Drant told how Chinese hearts, as all other hearts, need and receive the everlasting Gospel, and how God had led her and upheld her in her work in "True Sunshine," shining now in our own Chinatown.

Miss Dorsey, rejoicing as by her return in renewed health, sketched the progress of her beloved country missions, and stated that in them the women are planning to pay the expenses of a delegate to our Diocesan Convention.

It was greatly regretted that the Bishop of Los Angeles and the Rector of Grace Church could not be with us.

Resolutions of appreciation to clergy, choir, and local branch were passed.

The sorrow that had shadowed the whole week of so great things for the Church, especially in the House of Churchwomen and the Auxiliary, found final expression in the standing vote of sympathy with Mrs. van Wyck.

The Doxology and Episcopal Benediction closed this most successful day.

BOISE.

Right Rev. J. B. Funsten, D.D., Bishop.—It is the purpose of the Bishop of Boise to give an opportunity to the friends and admirers of Bishop Tuttle, and to those interested in missions throughout the country, to voluntarily contribute a sufficient amount to erect a dignified and substantial building in the city of Boise to commemorate the great influence for good exerted in Idaho by him. Thirty years ago he traveled across the plains in a stage, doing missionary work for the Church among the miners and frontiersmen of that section.

Idaho was the wildest and most undeveloped part of his field at that time. The only church in all the territory assigned to Bishop Tuttle was a little frame building in Boise. He left but few buildings in what was even at the time of his translation to Missouri a wild frontier country, but he left an influence strong for good and a character which had the respect of everybody. Idaho is still a thorough missionary field, but is now rapidly developing, and it is Bishop Funsten's desire to erect a building which will properly commemorate the noble life of him whom the whole Church now delights to honor as its Presiding Bishop. It is hoped that contributions will come from every part of the country, so that this very worthy design may be carried out in such a suitable manner as to gratify him whose work it commemorates.

Bishop Funsten guarantees that Idaho will pay at least one thousand dollars toward such a commemorative building. He says: "It seems most fitting that such a monument should be erected in a country still frontier, where his great Christian character was a beacon light to weary men and women, showing them to the harbor of rest in God's Kingdom. The Japanese chose a battlefield to erect a monumental lighthouse. Let us show the same wisdom in commemorating our great leaders and their victorious struggles."

It is Bishop Funsten's especial desire that none but absolutely free-will offerings be sent. "No matter how simple may be the monument to this great and good man, I am determined as far as I can see to it that it shall stand for real affection and respect on the part of the givers, whether their gifts be small or great. Let no man think we want for such a purpose any compelled gift—only what is a material indication of a heart's love for one who has nobly labored in a hard mission field through long years, leading wandering men back to the Father's house. I am sure such a building, no matter how simple, will please him far more than anything that could in the future be done for him."

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.

EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

ST. STEPHEN'S, Fulton St., near Fillmore.
Rev. Cecil Marrack, Rector, 1334 Fulton St.
Mr. Alfred C. Skaife, Lay Reader.
SERVICES.
Sundays, Holy Communion at 8 a. m. (except first Sunday).
" Sunday-school at 9:30 a. m.
" Morning Prayer at 11 a. m.
" Evening Prayer at 8 p. m.
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Holy Communion, first Sunday and Holy Days at 11 a. m.
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NOTES AND COMMENTS

The *Churchman*, in its discussion of our religious statistics for the year just ended, falls into one or two of the pitfalls which so persistently beset statisticians, in its endeavor to estimate the proportionate growth of the Church in the various dioceses and jurisdictions. Not only does it fail to take into consideration the relative increase and stability of population, its amenableness to this Church's ideal, and the accessibility or otherwise of this Church's ministrations; it also argues as if there ought of necessity to be throughout the country some ascertainable and criticisable relation between the number of marriages solemnized by the clergy of this Church in a given locality and the number of infants brought to baptism. In particular it faults the Pacific Coast, and incidentally this diocese, for falling below the general average of the country as a whole in the proportion of baptisms to marriages. Every one knows, of course, that, in the Western States generally, the proportion of Church attendants to the entire population is smaller than on the Atlantic seaboard; and it is so for several reasons—partly because the facilities for attending church are fewer; partly because the West has always attracted the more roving (and presumably less religious) spirits of the East and of Europe; partly because those who come to us, even if they were regular attendants at church beforehand, do not usually range themselves, as the French say, religiously, even if they do so commercially and industrially, for a long time after their arrival. Here in California also, as throughout the field of this Church in the West, the entering wedge into new families is frequently by means of the marriage service; in other words, a good many persons have their marriages solemnized by the clergy of this Church who have little, if any other connection with us. To be worth anything, the statistical survey must include figures showing the increase in population on the Pacific Slope, its religious or non-religious affiliations prior to coming, the accessibility of the people to the offices of this Church, together with the ratio of the clergy to the people as a whole. Speaking generally, men and women must have their marriages solemnized by some religious minister, and must come, if necessary, forty miles to secure his services; but, as things stand, very few except the most stable and best-instructed of Episcopalians would come that distance to have their children baptized—for the reason that social custom requires the one and does not require the other. We are far from asserting that this Church's influence upon the people of California is as it should be, but in any comparison between the work of the Church in the East and in the West the very wide dissimilarity of conditions must be taken into account. The elements we have pointed out are only a few of the things which enter into the situation in California, to the perplexing of the unsuspecting surveyor of our life and its statistics from a distance.

The *Monitor* questions the effectiveness of the scheme, advocated by Bishop Doane, of compelling the divorcing and the divorced to resort to a civil officer for whatever ceremony is necessary to sanction their re-entrance to the married state as permitted by the civil law. Personally, the writer of this paragraph believes that some considerable good might be done in this way, but it is essential that some sort of agreement should first be reached by the Christian consciousness at large as to what constitutes a valid dissolution of the marital tie at the bar of Christian practice. As this Church has defined the matter, one condition does warrant a dissolving of the marriage bond, and does permit one party to a previous marriage to be united to another person with the blessing of this Church's ministry. If we were all agreed upon this point, the enforcement of a religious ban against those who disregarded the rule would be very easy; but, unfortunately, we are not. There are too many standards among American Christians to permit the deprivation—which would have to be measured by the lowest standard—to be effective. Our position in the matter is, therefore, plain. We should be careful to adhere to our own standard, going neither beyond it nor behind it; and we should do all we can to bring as near to our position as possible those who, like ourselves, are striving to uplift and Christianize the action of the nation in this particular. Perhaps the most serious bar to our usefulness in this direction is the existence of a party in this Church which desires to go beyond the canon and to ban what thoughtful Americans generally believe the New Testament to sanction; and of this party Bishop Doane is, we believe, the most prominent representative. Fortunately, there is no likelihood that intelligent men in general will break away from what both the experience of the race and the practice of the Church for ten centuries show to be wise; but there is a danger that this Church will forfeit that chance for leadership which has been offered her in the premises, and will lose her hold upon what is most elevated in American practice, as she has for some time been losing her place in the forefront of American scholarship.

It is, perhaps, not generally known that at least six nations in Europe take precedence of us in the matter of the literacy of their people—Germany, Denmark, Norway, Sweden, Switzerland, Scotland—nor do many of us probably know that experts in sociology find more grievous conditions of overcrowding and unsanitary living in New York and Chicago than anywhere else in Christendom. It is, of course, the fact that some of our illiteracy and some of the conditions in our slums are due to the presence among us of the less desirable sort of European immigrants; but it remains to be said that the most illiterate parts of the country are found where foreign immigration does not penetrate, namely, in the rural South, and that there is the less excuse for unsanitary and overcrowded dwellings among us in that we have not inherited the cramped purlieus of the older world.

Paragraphs are going the rounds of the press congratulating the nation upon the fact that its exports and imports for the year 1905 were unprecedented in our history. The question, however, has not been raised as to what contributions during this period were made by us to the world's total of the things which really civilize—its devotion, its art, its literature, its science—nor has the problem as to the fairness of the distribution of our annual increment been carefully examined. What the nation needs just now is some publicist of ability who will measure our activity solely by its ethical and spiritual significance, and hold us to strict account in that department of a people's life which, after all, is the thing that signifies.

HOUSE OF CHURCHWOMEN

PRIMARY MEETING

The House of Churchwomen was formally opened by the Bishop at 2 o'clock Tuesday afternoon, January 23, 1906.

Mrs. Thomas P. Woodward, Grace Church, San Francisco, was appointed Secretary pro tem. and proceeded at once to call the roll. Forty-five delegations being represented, the Bishop declared the House formally opened.

(The Bishop's address is printed on another page.)

The Bishop outlined an order of business and the first act of the house was to proceed with nominations for a President pro tem. The following members were nominated: Mrs. Thos. Flint, Hollister; Mrs. R. M. Sherman, St. Paul's, Oakland (declined); Mrs. G. H. Kellogg, St. Luke's, San Francisco; Mrs. Norris, Fowler. The second ballot resulted in the election of Mrs. Kellogg, and she gracefully acknowledged the honor in a few well chosen remarks.

The Secretary at once read a motion that the President and Secretary of the Woman's Auxiliary be extended the courtesies of the floor, which motion was unanimously adopted.

Two motions were made and carried that the courtesies of the floor be extended to the wives of clergymen and to the special workers and officers of the Church.

Mrs. Thomas P. Woodward read a paper giving a brief history of the Maria Kip Orphanage and of its work.

Mrs. J. G. Clark gave an interesting account of the work and needs of the Protestant Episcopal Old Ladies' Home.

Mrs. James Otis Lincoln told of the founding of St. Dorothy's Rest and of the good work it has been doing for weary mothers and invalid children at its convalescent summer home at Camp Meeker in Sonoma County.

The Bishop suggested that the President appoint a committee on Church Institutions and Charities, to which all these reports be referred for consideration.

After the reading of these reports the House proceeded to nominations for permanent officers. The following members were nominated for President: Mrs. Kellogg, Mrs. Flint, Miss Kate M. Stoney, Mrs. Grant Boyd (declined), Mrs. Osborn. The nominees for Secretary were: Mrs. Woodward, Miss Jennie Hill, and Mrs. Gaillard Stoney.

After some discussion the House decided to take a recess on Wednesday at 11 a. m. to attend the Missionary Meeting of the Convention.

The House then took recess until after Morning Prayer on Wednesday.

The second day of the session was called to order immediately after morning prayer. The roll was called for those who had not responded at the opening session, and the minutes read and approved.

The first work of the session was to seat the delegations, which was done in alphabetical order. Then came the election of the permanent officers. Upon the retirement of all candidates in favor of Mrs. Kellogg and Mrs. Woodward, it was unanimously voted to instruct the Secretary to cast the ballot for Mrs. Kellogg for President, and the assistant Secretary was instructed to cast the ballot for Mrs. Woodward for Secretary-Treasurer.

Mrs. Kellogg thanked the House for the election and expressed her deep sense and appreciation of the high honor conferred upon her, and Mrs. Woodward assured the House of her gratification and expressed the hope that she would give satisfaction. Miss M. C. Heath was appointed Assistant Secretary.

The Bishop again addressed the House, greeting them in behalf of the Diocese.

A motion was made and carried that the Woman's Auxiliary be heard from, and Mrs. Lawver responded by giving a brief history of its origin and told of the great things that had been accomplished by that organization. She was interrupted by the arrival of the Rev. Mardon D. Wilson, Secretary of the Convention, with the greetings of the Convention and an invitation for the House of Churchwomen to attend the missionary meeting to be held at 11 o'clock. It was moved and carried by the House that the invitation be accepted, and Mr. Wilson further extended an invitation to the officers to sit upon the platform with the officers of Convention, which was accepted.

Mrs. Lawver resumed her talk on the work of the Auxiliary until the escort arrived to conduct the officers and members of the House upstairs. They were given seats on the platform and warmly welcomed by the Bishop, who drew attention to the fact that the first President of the House of Churchwomen came naturally by her pioneering spirit, inasmuch as she was the granddaughter of that most honored pioneer, the Rt. Rev. Philander Chase, first Bishop of Ohio, and of all the great Northwest. Bishop Nichols then announced that it was the desire of the Convention that the President and Secretary of the Woman's Auxiliary should also be invited to sit on the platform with the other officers. Mrs. Newlands and Mrs. Lawver gracefully accepted, and after being conducted to the platform, Mrs. Kellogg and Mrs. Lawver in a few remarks made graceful acknowledgment of the honor conferred upon them.

After the noon prayers for Missions, in which both houses joined, the House of Churchwomen resumed its session and listened further to Mrs. Lawver in connection with the work of the Woman's Auxiliary.

At the afternoon session the Rev. E. L. Parsons made a short address on the work of the Sunday-school Commission and asked the members to interest themselves in that work. It was moved and carried that the President appoint a committee to consider the work of the Commission.

Mrs. Grant Boyd made a very interesting address on the work of the Daughters of the King, and expressed the hope that one of the results of this Convention would be that a chapter would be formed in every parish in the Diocese where one did not already exist.

The superintendent of St. Luke's Hospital, the Rev. Mr. Trivett, made an eloquent appeal to the members to interest themselves in St. Luke's Hospital, it being the only Church hospital in San Francisco.

The Rev. J. P. Turner told of the work of the various departments of the Good Samaritan Mission, and Miss Anna Hall spoke of the clothing bureau in connection with this mission.

The Rev. Hobart Chetwood gave a brief history of the Tennant Memorial Home at Pacific Grove.

The President named the following members to serve during the year as a Committee on Rules and Regulations: Miss Kate M. Stoney, Mrs. Don Palmer, Mrs. Grant Boyd, Mrs. Richard M. Sherman, Mrs. E. E. Osborn, Miss Carrie Gwin, and Mrs. L. L. Gillogly.

The following members were appointed to serve on the Committee on Institutions and Charities, to which all the reports and papers read at the convention were referred: Mrs. Mrs. D. O. Kelley, Miss Anna Hall, Mrs. C. H. Norris, Mrs. Thomas Flint, and Mrs. Burr M. Weeden.

The House took recess to meet the following day, Thursday, immediately after Morning Prayer.

The third and last day's session was called to order immediately after Morning Prayer. After the roll-call, the minutes of the previous day were read and approved.

The President named the following a Committee on Credentials: Mrs. Mardon D. Wilson, Mrs. Woodward, and Miss Heath.

On motion of Miss Palache it was voted to establish as a memorial of the first House of Churchwomen the holding of an annual service around the Prayer-Book Cross in Golden Gate Park as near as possible to St. John's Day, subject of course to the approval of the Bishop.

The proceedings were interrupted by a visit from the Bishop and Dean Hodges. The Bishop introduced Dean Hodges to the House, who made a short address. He said that he looked forward to the time thirty years from now when every Diocese would have its House of Churchwomen, and he could say that he had the very great pleasure of being present at the first session of the first one of all.

The matter of having music at the 9 o'clock services was discussed and referred to a committee.

Mrs. Gaillard Stoney read a paper for the Church Periodical Club giving a brief history of its origin and telling how work

carried on and the good it has accomplished in this Diocese.

Mrs. Osborn opened the discussion on the work of the Sunday-School Commission, and a number of members gave accounts of the way interest was aroused in their parishes in Sunday-school work. Each member of the House was advised to constitute herself a committee to go back to her parish and arouse the parents to the necessity of sending their children to the Sunday-schools. A member from each delegation was named, with whom the Sunday-School Commission could communicate in regard to their work.

One of the best addresses on Sunday-school work was made by Mrs. E. C. Boston, of Santa Cruz, who sang in the choir at the service of consecration of the first church in that town over forty years ago, and who is now actively teaching in the Sunday-school of the same Church.

The Bishop then presented Bishop Johnson of Los Angeles, who made a short but interesting address, telling of the kindly feeling that the people of his Diocese had for Bishop Nichols. A motion was made and carried that Bishop Johnson carry back with him a message of loving greeting to the women of Los Angeles.

Miss De Turbeville read a report of the work of the Day Nursery established by the Good Samaritan Mission, and appealed to all the members to interest themselves in this work.

The following were named to serve on the Committee on Woman's Work in the Church: Miss Hawley, Mrs. Van Buskirk, Miss Mary Williams, Mrs. House, Mrs. Gaillard Stoney, Mrs. Abbott, Mrs. Kains, Mrs. H. C. Campbell, Mrs. J. F. Boyd, and Mrs. Hough.

The Bishop instructed the several committees as to what their duties were to be during the coming year. The Committee on Woman's Work was to confer with the officers of the Auxiliary and to work to the best advantage in the interests of the wider work of the Church. The Committee on Regulations were to submit to the next House of Churchwomen a well-prepared plan of the Order of Business modeled after the Convention Order of Business, and to adopt a set of by-laws to be submitted to the next House. The Committee on Institutions and Charities was to adjust reports and make recommendations.

A resolution was passed appointing Mrs. Lawver to convey to Mrs. van Wyck the sympathy of the House of Churchwomen in the loss of her daughter in the wreck of the Valencia.

Mr. Astredo gave an account of the work of the Church Home for Boys, after which Mrs. Grant Boyd asked the members of the House to co-operate with the Daughters of the King to encourage attendance at the noonday meetings held for women during the last two weeks of Lent.

Dr. Mary Roberts Smith spoke in behalf of the Associated Charities and explained how that organization was able to undertake work where it would be impossible for individuals to do anything.

Mr. Gallwey made a report on the Bishop's House, and said that $10,000 more would have to be raised to pay for the house; that he had heard it suggested that the House of Churchwomen would be glad to undertake the raising of money to furnish the house. It was moved and carried that an effort be made to raise $5,000. Each delegation was appointed a committee to receive contributions in their different parishes and forward the same to the central committee, which was appointed by the Chair, the members of which are the following: Miss Jennie Till, Mrs. J. E. McElrath, Mrs. Thomas Morrin, Miss Carrie Gwin, and Mrs. Henry T. Scott. It was explained to the members that this House is to belong to the Diocese, and that each member of the Church was to be given an opportunity to contribute something towards furnishing it, as a token of love and affection for Bishop and Mrs. Nichols.

Mrs. Lawver was again given an opportunity to tell of the work of the Woman's Auxiliary, after which the session adjourned.

Before the close of the initial session of the House of Churchwomen the following resolutions were unanimously passed:

Resolved, That a vote of thanks be tendered to Bishop Nichols for organizing this House of Churchwomen; also to the clergy and laity of the Convention for the courtesies extended by them to the officers and women of this body.

Resolved, That the thanks of this House be tendered to the Rector and the Vestry of Grace Church for their courtesy to the House of Churchwomen.

Resolved, That the gratitude of the House of Churchwomen is tendered to the Rev. Mardon D. Wilson for the assistance he has rendered in the organization of this body.

Votes of thanks were also passed to the officers of the House of Churchwomen and to the press for the excellent reports of its meetings.

ADDRESS TO THE PRIMARY MEETING, HOUSE OF CHURCH WOMEN. JANUARY 23, 1906. BY THE RT. REV. WILLIAM FORD NICHOLS, D.D.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

To the Ladies of the House of Churchwomen:

The primary meeting of the House of Churchwomen humbly, but confidently, invokes the Triune Name over this opening of its proceedings. In no vaunting mood nor pride of originality did our early California pioneers make their beginnings. They were too much occupied with their path-finding and their meetings new tests of resourcefulness, and solving new questions of survival and success, to have time or thought for anything like posing as pioneers. And whatever of outside comment has seemed to make this disclaimer proper, you who are gathered here in this original body of Churchwomen, formally constituted on truly American lines of representation, I am sure, find yourselves only the more sobered by the very sense that you are pioneers in the responsibilities, as well as the privileges, of your untried field. There is sound caution as well as zest at the outset of the experiment. In the courage of making a new departure there is the wholesome dread of making mistakes. When woman's needle was transferred from the finger-tips to the needle-bar of the sewing machine, and new mechanism distributed the wear of the work and manifold results, a good many other things than thimbles had to be reckoned with as safeguards. And so it is ever with progressive Church mechanism.

But it is well for us to recall the real conservatism of our Diocese in its leading up to this organization. There have been three well marked stages of development. First, there was a period of thirty-five years when from time to time, with intervals, the question was urged at annual Conventions of giving the women of the Church the same voting power as men in our parishes and missions. This period of discussion led, in 1895, to the adoption of a measure admitting the Churchwomen of the Diocese to that franchise. Then began the second stage. By an inference, which was not at first questioned, our Churchwomen soon began to take their places with other delegates in the annual Conventions. And this showed rapid increase until some of our legal authorities queried the validity, under the Constitution of the Diocese, of the inference upon which such membership in Convention rested. This led to a request for a formal opinion on that point from the Chancellor of the Diocese, and after a careful examination he gave it as his opinion that the needed steps to constitute women as delegates to convention, as well as electors in their several congregations, had not been taken under the Constitution. As a result of that opinion, and from the experience in the meantime, it was thought that the creation of this House of Churchwomen would better promise to meet the present conditions than any other practical expedient; and so this marks a third stage, the whole movement covering a period of considerably more than a generation.

It is important to note in this connection some matters which tend to clarify the position of the House of Churchwomen: **First**, it is obvious that this is not an initiative among us of woman's franchise in the Diocese. That we made over ten years ago, and as our Churchwomen have been voting in our congregations all the decade, I could point to many results which have justified the wisdom of the

measure, and have yet to learn of any serious wish to have the action reversed. So we need have no counsels of timidity about that.

Next, the franchise is now followed by valid and true constitutional representation. By a method of full and free choice the canons provide for the selection on the part of our Churchwomen, in every parish and mission, of women communicants to represent them here. The interest that has been already shown in the choice of complete delegations, and your attendance at this first session, an attendance which is large when we remember the long distances many of you have to travel, indicate a realization of the value and possibilities of such representation.

Further, you represent the whole body of Churchwomen in the Diocese, both as their spokesmen and as their legislators in "the conduct of woman's work." And from some little familiarity with the sentiment of our Churchwomen upon Church matters, as I have had opportunity to know it in my journeyings around the Diocese, I am disposed to think that the Church will be much the gainer to have some public channel like this House for the wider voicing and hearing of our typical Churchwoman's "wit" upon many Church topics. The "standing up and speaking before people" here, the "bugbear of Parliamentary law," the tradition of "all talking at once," will only prove far less formidable than many a difficulty which our good women are constantly brushing aside in meeting the ordinary questions of their own Church work in their home congregations. Indeed, one of the most noticeable developments of the last score of years in the Church at large is the way in which our Churchwomen have, from their devotion to missionary and other Church work, learned to address and preside at meetings—of Woman's Auxiliaries and other women's institutions—most convincingly and skillfully—the very mention of which undertaking would have brought protest, and affected the caloric condition of the nervous system, a short time before. And just as that development has been so helpful to the Church, and so much in character with the true womanly bearing and Scriptural ideal of our best Church womanhood, we need have no "closure" precautions in stock to shut off loud, or viragic members, as if Tennyson's "Princess" were at once to invade the House with Amazonian cohorts!

But, further, we come to the most important end in view, which is, to find here a handy and effective sphere for united woman's influence to tell to the best advantage upon the well-being and well-doing of the Church in the Diocese. The aim is, in the two ways specified in the constitutional charter, so to speak, of this House, (a) "to legislate for the conduct of woman's work in the Church," and (b) "to act in a consultative capacity."

That the simple organization of this House will be found easily adjustable to our other Diocesan machinery will be a matter for time to show. Of course, "trial trips" may show some attention needed to its working here and there. And further development of its principle may naturally be called for, as its scope is better disclosed and occupied. But the beauty of our woman's work in the Church hitherto, is that it is always superior to organization, and "does things," whether there is organization or not, while it is ever responsive to the advantage and economy of co-operation—just as good house-keeping is a trait, whether in the cabin, or the home with all the modern conveniences. You welcome this, then, as you have welcomed the Woman's Auxiliary on its way—and its noble way has done not a little to prepare for your body here—because it promises help to mutual counseling and Church interest.

That this House will be effective in bringing woman's influence to bear more cogently on the welfare of the Church of course remains to be seen. But I do not hesitate to note some signs of promise that it will prove even more effective than if your delegates were scattered here and there among the male delegates in their seats in the Convention of the Diocese. The experiment of that, so far as it was tried, gave no great indication of especial effectiveness of woman's influence under those conditions. It is a pretty well established fact, of our Church womanhood, at any rate, that it has different ways of doing things from our men. Abundant evidence of this could be found, if it were needed, in comparing Guild with Vestry methods, though the group of women in the one case are trying to pay the same bills, or make the same headway for the congregation, as the group of men in the other case. "Humanity," says Bishop Westcott, "would be impoverished if women were to set themselves to do all that men do as their rivals and not their helpmates." Now, the House of Churchwomen is simply the homogeneous body of women thinking and acting for the Church, on a large scale, in their own way. And "whenever the Convention shall submit any matter to the House of Churchwomen for its opinion," and whenever the House shall submit any matter to the Convention, or pass any enactment or resolutions, the "sacredness of united counsel" here will, I submit, have far more point and weight than if women were voicing and voting—individually and distributively—on the floor of the Convention. Our Churchwomen for the most part have opinions, and have a right to have opinions, on Church matters, in which they are always to the fore as helpers and standbys. Here there is a place provided where those opinions may be compared and formulated. What is now home table-talk or Guild sentiment, or, perhaps, the prompting to vestryman or delegate to rise up and speak by proxy, or is on the lip, or pen, of many a Churchwoman to say—but never said—will be the very "house-warming" of this new venture. And if this is indirect, rather than immediate, in shaping Church policy and legislation, we remember that woman's influence upon the very progress of Christianity itself has been historically at its best when it was indirect, as in the cases of Clotilda converting the Franks to Christ through her husband, King Clovis; Bertha, converting the South Saxons, through Ethelbert; Ethelburga, converting the North Saxons, through Eadwine; and of Hilda at Whitby, where began English poetry with Caedmon, and where kings and princes sought counsel, and bishops were trained for their then so rugged work.

If, further, more may be ultimately needed than this House now provides, we remember that the principle of the Church of God is always to be progressive in its human expedients. We have reached this present point by successive stages. Those who are following the whole contemporary movement for representation in the Church of England note its moving on from stage to stage, first excluding women, next, determining not wholly to exclude them, and, now, a scheme of representation has been proposed which made provision for "persons of the female sex" to be admitted with certain special qualifications. To be wise and workable there must be gradual progress, and this House will be competent, no doubt, to enter into all that is wise and workable.

All that is needed is for the House to, under God, believe in itself and in its future.

Christian Womanhood, then, which in itself is one of the greatest results of Christianity, may use such agencies to continue to be one of the greatest helps to Christianity. We shall fail of the chief hope of this House of Churchwomen if it does not become a chief factor in spiritual leadership in the Diocese—a leaven, which woman takes and puts into the life of the Diocese, till the whole is leavened. Says a recent Bampton Lecturer: "It seemed natural to the Teutonic races to respect womanhood, but how immeasurably was the respect transfigured by the teaching of the Gospel of the Virgin's Son! Long before the reverence paid to His Mother grew till it seemed to threaten the homage which is due to God alone, the Church had helped men to learn how high and holy was the work of women in the conversion of the world."

WILLIAM F. NICHOLS.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—Samuel Smiles.

Sinners would like to be uplifted beyond all fear of death, they would like to be as happy as Christian people are; but they do not want to pay the price—namely, obedience to God by faith in Jesus Christ.—The Episcopal Recorder.

Learning prepares and, in a measure, takes the place of experience; but experience on the other hand is the best means of understanding and appreciating the results of learning and the wisdom of the ages.—The Jewish Exponent.

LITERATURE OF THE DAY

The Holy Christ Child: The Rev. A. C. Knowles. (Whittaker, New York, 80 cents net.)

The sub-title is "A Devotional Study of the Incarnation of the Son of God." The word "devotional" exactly indicates the character of the book, for its dominant note is a rare spirituality, and more than that, it states the whole truth concerning the Incarnation with a straightforward outspokenness, and rigid adherence to theological standards which is, to say the least, refreshing, in these days of "sitting loosely to all forms of faith." It is a book for quiet reading and meditation, and as such will surely find its way into the hands of the many who, following the example of the Blessed Virgin Mary, "keep all these things and ponder them in their hearts." The two last papers are on the Blessed Sacrament, as an illumination of the Incarnation, and the "Drawing Power of the Manger." H. H.

The X Commandments for the XXth Century: Dean Hart. (Whittaker, New York, 35 cents net.)

This little book is a series of plain, very outspoken comments on the Commandments as a rule of morality adapted to the present day. The Dean is a man of strong convictions, and he goes straight to his objective, striking hard with a joyous vigor at everything that comes in his way. There is nothing very striking or original about it, nor is it necessary there should be; wholesome earnest teaching of righteousness is much more needed than the everlasting agonizing of these days to put old wine into new bottles—and, mostly, with disastrous results. H. H.

The Prophet of Nazareth: W. Schmidt. (The Macmillan Co., New York, $2.50 net.)

The author of this learned and extremely critical book is Professor of Semitic Languages in Cornell University, and Director of the American School of Archæology in Jerusalem. There can be no doubt, therefore, of his learning and competency to deal with the questions raised in this book. But it would require very much more space than we have at our disposal to make the detailed criticism of the book that its importance would justify. The author is clearly in sympathy with the school of Cheyne and Schneidel, the advance guard of the company whose criticisms can only be characterized as destructive. The Professor, for instance, revives the outworn theory of the Resurrection, winding up an elaborate Excursus with this authoritative deliverance: "Gradually the thought seems to have grown familiar that during a longer period he had often come back to convince and instruct his diciples for their world-mission, while the outward term of his appearing would naturally be conceived in harmony with the more materialistic, or more spiritual idea entertained of the resurrection body. But as the ultimate cause of this entire development was the ineradicable impression of the personality of Jesus, so each step reveals something of the growing sense of its worth, and attachment to his cause." An old theory, we repeat, but—and a very notable "but" it is—with the modern note of recognition of the lofty ethics and supremely elevated character and personality of Jesus. This is the dominant note of the book. Page 384 we find this, for example: "Thus the thought of Jesus may, in numerous directions, become a stronger force in the life of the world than it has yet been. But far more potent than his words is his wonderful personality. It cannot be defined; names and titles utterly fail to do justice to it. Its subtle influence cannot be explained, it can only be felt. The hearts of men burn within them when he talks with them in the road. When he breaks the bread of life their eyes are opened, and though he vanishes from their sight they can never forget him. To have once come under his spell is to be his forever. To know him is to love him." The author may, as he does, refuse to accept those doctrines which we hold to be of the very essence of any faith in Jesus; assign the letters of St. Paul to the second century, but it would seem that the faith of a man who could write such words about Jesus, with the attribution of such power to Him, must be a faith larger than he knows. Differ from the author as we may, and must, we have at least to be thankful that in place of the old school of cynical, sneering critics these objectors of to-day are for the most part reverent, and recognize in Jesus, not merely a perfect example, but a dominating, far-reaching influence for the very highest good. H. H.

The Menace of Privilege: Henry George, Jr. (The Macmillan Co., New York, $1.50 net.)

A cursory reader might take this book as the very culmination of pessimism, the voice of a prophet wailing in sackcloth and ashes over the multiplying sins, and resulting decadence, of his country. There would be some justification for such an opinion. Proof is piled upon proof of the evils that crowd upon the view in the survey of the existing conditions in these United States, and the weight of the evidence is accentuated by the calm and dispassionate, yet most earnest, tone of the writer. There is no exclusive attribution of blame to the rich qua rich—no cleansing absolution of the wage-earner, of the mechanic, or the laborer, on the mere ground of their position as the working classes. Blame is put where blame justly lies, the plutocrat and the labor unionist have alike reason to writhe under the blows of the unrespecting flail that threshes out their iniquities with such remarkably well-directed vigor. It is true that the sub-title is "A Study of the Dangers to the Republic from the Existence of a Favored Class." But in his preface the author says: "The inequality in the distribution (i. e. of wealth), causes the formation in the community of two clearly marked and powerful classes, with distinct views and mutually hostile feelings. The superabundantly rich (class) have the idea that the "work-people were created expressly to work for it. These, cut off by monopoly from free access to natural opportunities, and robbed and taxed upon the fruits of their labor, at every turn, have been reduced to an intense competition for a living. The organization for defense brings a power for offense, that, governed by a narrow or unscrupulous spirit, may be exercised in opposition to general public rights." This is a fair sample of the balanced methods of the whole book. Mr. George's remedies are: "Tax land monopoly to death, thereby enabling the remission of all taxation now embarrassing production, and take all public highway functions into public hands, and the main causes of the unequal distribution of wealth would be removed. The destruction of the numerous secondary causes would quickly follow." The book is an expansion of these positions, backed up by an extremely pertinent series of confirmatory illustrations. The Menace of Privilege, he claims, overawes just those institutions which ought to be the glory of a free people, and converts them into crushing engines of oppression for the unprivileged many. The process of "convartin' public trusts to very privit uses" has increased enormously since Lowell formulated the Creed of the Pious Editor, and if he were living now we can fancy with what zest he would expand his biting verses. The thoughtful reader of Mr. George's book will find much in it that confirms and strengthens his own impressions of existing conditions. The style is good; it is never hasty, never intemperate, but it is clearly the work of a man desperately in earnest, making a strenuous effort to find out some remedy for evils which are manifest and threatening, even to the most casual observer. The book ought to be carefully real and thought over by every citizen who believes in, and is interested in securing what the President terms "the Square Deal." H. H.

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MAGAZINES.

The **Cosmopolitan** has an article by the Rev. Dr. Mackenzie, formerly of San Francisco, on "The Temptations of a Young Clergyman," which it would be well for all the clergy, young and old, to read, digest, and ponder over. Clever, epigrammatic, caustic, but kindly withal, it is laden with saving common-sense wholesome counsels. It is well worth reprinting and scattering broadcast. There is a notable paper on the Socialistic Government of London, telling of the truly marvelous work of the London County Council, and there is no lack of good stories, and other readable matter.——The **Delineator** for February lives up to its reputation, which is saying a good deal.——**Everybody's** justifies its title—or nearly so—but its aim is to provide mental food for the multitude, and it generally realizes it.——The **Nineteenth Century and After** for January is full of good and interesting articles. The Political Situation in England just now has four articles devoted to its discussion, and all of them by thorough experts. A learned paper on the Antagonism of the Prophets and the Priests is of interest to the clergy. Strafford as a letter-writer is a contribution of distinct value to the history of a stormy time, and the inner motives of the man whose government of Ireland, stern and "thorough," was at least as much of a success as that of any who have ever sat in that thorny seat of the vice-royalty. ——**McClure's** for February affords an opportunity to R. S. Baker to attack the Railroads. There is a drastic page or two on the Manufacture of Public Opinion, and there is the usual variety of fiction and other matter. H. H.

A bulky volume of over 600 very closely printed pages, small type also, is Martha Tarbell's **Teacher's Guide to the International Sunday-School Lessons for 1906**, published by the Bobbs-Merrill Company, Indianapolis. In competent hands it might be a very useful compilation, but we are rather inclined to pity the conscientious teacher who plunges into such a vastness. It seems to us that the only efficient way of preparing the Sunday-school Lesson is the weekly Teachers' Meeting, and, in the absence of that, short, concise notes. The book is well-intentioned, is crammed with information; but to the ordinary teacher it can only prove embarrassing in the absence of an efficient guide. H. H.

HIGH CLASS DRUGGISTS
AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs", or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

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